animal basis, this basis still remains present and
active, but it is largely changed, subtilised and up-
lifted by conscious will and intention; the automatic
life of instinct and vital intuition diminishes and
cannot keep its original predominant proportion to
the self-aware mental intelligence. Intuition becomes
less purely intuitive: even when there is still a
strong vital intuition, its vital character is concealed
by mentalisation, and mental intuition is most often
;a mixture, not the pure article, for an alloy is added
to make it mentally current and serviceable. In the
animal also the surface consciousness can obstruct or
alter the intuition but, because its capacity is less, it
interferes less with the automatic, mechanical or
instinctive action of Nature: in mental man when
the intuition rises towards the surface, it is caught
at once before it reaches and is translated into terms
of mind-intelligence with a gloss or mental inter-
pretation added which conceals the origin of the
knowledge. Instinct also is deprived of its intuitive
character by being taken up and mentalised and
by that change becomes less sure, though more
assisted, when not replaced, by the plastic power of
adaptation of things and self-adaptation proper to

the intelligence. The emergence of mind in life
brings an immense increase of the range and capa-
city of the evolving consciousness-force; but it also
brings an immense increase in the range and capacity
•of error. For evolving mind trails constantly error as
its shadow, a shadow that grows with the growing
body of consciousness and knowledge.